

A
S E R M O N

Upon the Death of the
Queen of ENGLAND

PREACH'D

In the Walloon Church at the Hague,
Feb. 6. 1695.

Upon these Words, *Acts*, 9. v. 36, 37.

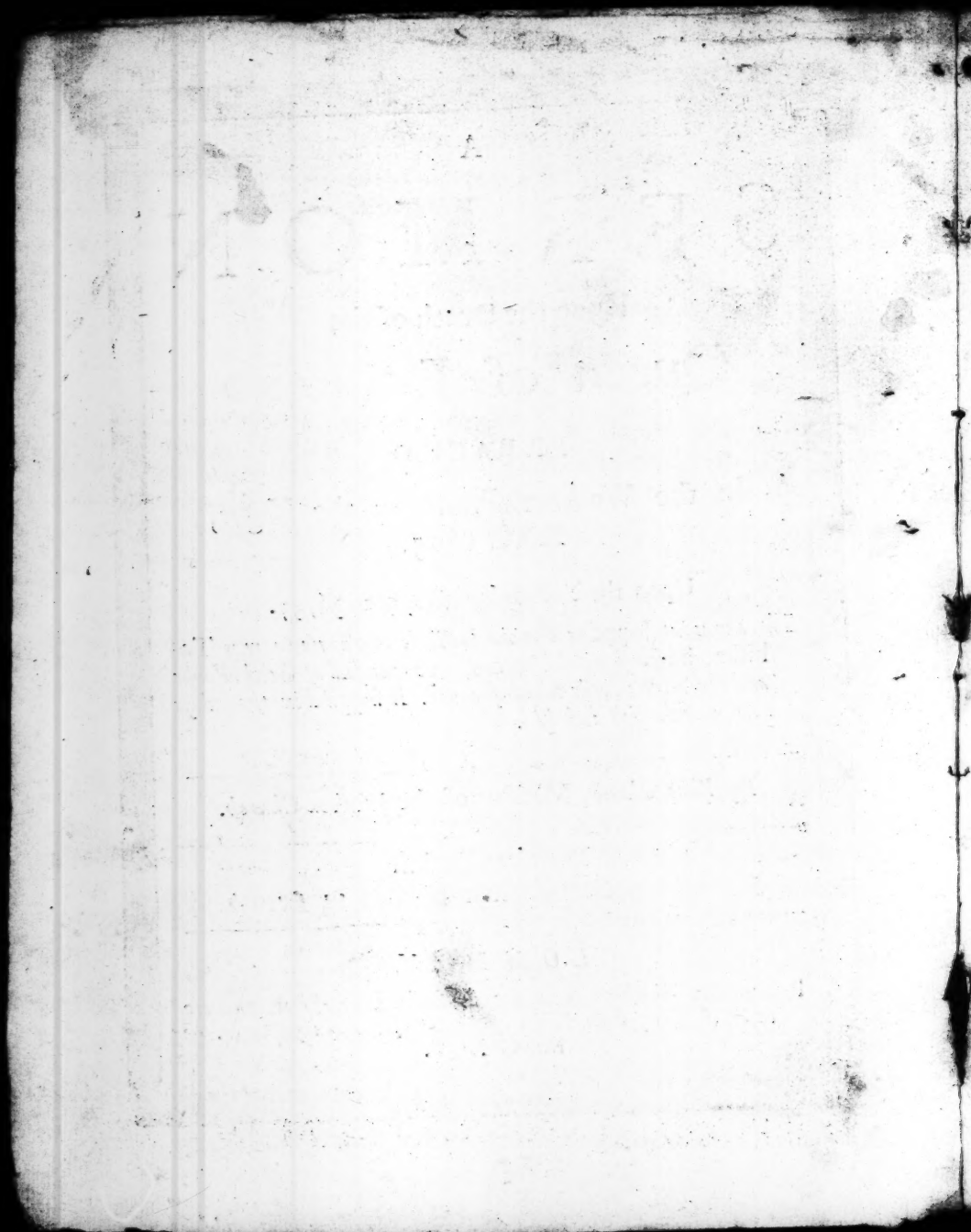
There was at Joppa a certain Disciple whose name was Tabitha, which signifies Dorcas, who was full of Good Works and the Almes-deeds which she did. It happen'd in those days that she fell sick and dy'd.

By Isaac Claude, Minister of the Walloon-Church.

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L O N D O N.

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T O

The Lords of the Kings Councils.

My Lords,

THIS Sermon which I take the Liberty to Dedicate to your Lordships, was compos'd to no other end then to pay that Homage which we owe to the Memory of the Queen. She was so rare and so extraordinary an Exemplar of the greatest Vertues, that 'tis no wonder She should be now the Subject of so many Elogies. And indeed to whom can our Applauses better belong, then to those Righteous Persons, whose Name, that I may make use of an Expression in Scripture, ought always to be like a Blessing upon Earth? If ever Princess merited that Honour, 'tis She, My Lords, whose Loss we now Lament, and shall bemoan as long as we Live. God had so abundantly Enrich'd her with his Royal Treasures, that the Remembrance of Her ought to be dear to us. In that, we shall answer the design of his Providence, which was not so Liberal of the precious favors of Heaven, but that this August Queen be might deem'd eternally worthy the respect and esteem of Men, and that She being once engrav'd in their Hearts, they might never forget what a wealthy present they had receiv'd from Heaven, when She was bestow'd upon them. 'Twas therefore, My Lords, to give a publick Testimonial of our sentiments upon this Subject, that I thought it my Duty to consecrate some Minutes to the Honour of this Princess. I am convinc'd, that let my intentions be never so sincere, my Abilities however are much below my Subject. We have reason to complain of our weakness, when we are to enumerate the praises of one of those great Lives, which all the World admires. Nevertheless, My Lords,

Lords, such is your inherent equity, that I presume from thence, that you will not impute to my laudable intentions, the defects you may meet with in this Funeral Oration; but that when you consider the difficulties of my Subject, you will favourably accept my Feeble Efforts, to give it the form it has. 'Tis your due, My Lords, for several Reasons. You are the Persons who in the Kings absence represent to us his sacred Person. You are the Persons who by vertue of your Dignities, are ty'd to his Services, after a particular manner. You are the Persons whose sorrow in the present conjuncture has all the marks of deepest and sensible mourning. 'Tis to you my Lords, that I owe this Fruit of my Labour. Permit me then, so sensible of my Obligation, to offer it to your Lordships, and that in presenting to you this my offering, I may make ye as it were the Trustees of the general affliction, and of the sincere wishes which we all send up toward Heaven for the consolation of the King, and preservation of his Majesty. Be so gracious to me, as to believe, that this is that which I daily implore of God in my most Feruent Prayers, and which I shall without ceasing impose upon my self as a Religious Duty, that I may give you proofs of my zeal for that great Prince, and consequently of that respectful sincerity wherewith I am,

My Lords,

Your most Humble

and most Obedient Servant

Claude.

A
S E R M O N.

Upon *Acts 9, v. 36, 37.*

There was at Jappa a certain Disciple whose name was Tabitha, which signifies Dorcas, who was full of the Good Works and Alms-deeds which she did. It happend in those days that she fell sick and dy'd.

YOU are not Ignorant, any of you, that the Israelites; weary of the Cœlestial Food which Heaven provided for them every Morning in the Desert, cry'd out in the hight of their overweening squeamishness, *Our Eyes behold nothing but Manna.* I am afraid, my beloved Brethren, that this is your case at this time, and that being tir'd with having so often, heard me discourse upon the Death of Mankind, you will say, we hear you talk of nothing but Death. 'Tis natural to us to be out of conceit with Objects, that too frequently present themselves to our Eyes. Our fancies are in love with Vanities; and therefore to sooth 'em, certain it is, that we can never too often diversifie the Subject of Contemplation. However, let us have a care of suffering our selves to be cary'd away by this unfortunate inclination. It was a foul peice of ingratitude no doubt, in the Ancient Israelites, to Murmur, as they did against that Manna, which God with so much goodness shew'd down every day upon 'em. And it would be also a crime in you, to render the Ideas of Death insupportable to your selves. and to refuse to think any more of it, under pretence that it has been a Theme too frequently already handl'd in your hearing. Oh!— what can we set more justly before our Eyes,

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at a time when this Death, this cruel Death, has put us all into mourning, and fill'd us with anguish by blotting out of the Book of the Living a Princess who so well deserv'd to Live? *There is a time to Rejoice, and a time to Weep, saith Solomon,* and according to this diversity of occasions we ought to regulate the motions of our Mind and Heart. For as it would be a strange Madnels to shed Tears in a time of Gladness, it would be no less an absurdity to abandon our selves to joy when we ought to be in Mourning and Sorrow. On the other side, how important a thing is it, and how important to us to meditate upon Death? 'Tis one of the most powerful motives that Religion makes use of, to humble our selves before God, and to sanctifie our selves. And when we seriously reflect upon it, who can deny, but that it is one of the most effectual? I must acknowledge, that there is nothing more sad nor more disconsolate, but with all we must grant that there is nothing more proper to humble Conscience and to regenerate it: At least this is the use which the truly faithful have made of it. For quite different from those worldly People, of whom we spoke to you the last time, who never think upon Death but to satisfy their Vanity, and thereby to perpetuate their Reputation and their Fame among Men, the the Faithful never make use of it, but to encourage and enliven themselves in the fulfilling their Duties, and to render themselves more Holy, that they may be in a condition to dye, when it shall please God to put an end to their days. Permit me then, dear Brethren, to speak to you once more this day concerning Death, and to propound it to your hearing with this happy and Soulsaving design, to the end you may learn the true way to make a profitable use of it, and to convert it's Dust and Ashes, into a Subject of Glory and Life Eternal.

The Example of *Tabitha*, whose Life and Death *St. Luke* recites in this Verse, has seem'd to me to be very proper for this Pious Design. We shall there see her End, but we shall see it likewise preceded by all that could procure a true and solid Happiness at the last minutes of her Life. For these are the words of that Sacred Author; *There lived also at Joppa a certain Disciple named Tabitha, which signifies Dorcas, who was full of Good Works and the Alms-deeds which she did: It hapned at the same time that she fell sick and died.* The order that *St. Luke* has observ'd in these words is so natural, that I intend to observe them throughout the

the whole course of my Sermon, which we implore of God that he would be pleas'd to bless after an extraordinary manner, to his Glory and our own Salvation. *Amen.*

To enter into the Matter: *There lived at Joppa*, is the first thing mention'd to us, *there lived a certain Disciple named Tabitha, which signifies Dorcas.* *Joppa* so well known in the Old Testament by the name of *Japho*, and in our days by the name of *Jaffa*, was a City in the Tribe of *Dan*, seated to the West of *Jerusalem*, upon the Shoar of the *Mediterranean Sea*. 'Tis said, that *Japhet*, one of the Sons of *Noah*, was the Founder of it. But there is nothing of certainty in that Tradition. However, this is sure, that it was a City very Considerable, both for its Antiquity and the Situation of it. For there was hardly a more Ancient City in *Palestine*, nor a Stronger: Which made it lookt upon as one of the Keys of all *Judea*. For which reason the Kings of *Israel* made it one of their Principal Ramparts. It had a Famous Haven belonging to it. And from thence it was, that *Jonas*, refusing to go to *Niniveh* and preach Repentance there by the Command of God, took shipping in order to fly to *Tarsis*. There it was also that *St. Peter* saw that wonderful Vision related to us in the tenth of this Book, and by which God made known to that Apostle, under the Emblem of several Animals, that there was no longer to be under the Gospel any Distinction of Food, nor consequently of People, the one Jews, the other Gentiles, as there had been under the Law. However it were, *St. Luke* now speaks of it, as of the Place where *Tabitha* liv'd, and where the Light of the Gospel had spread it self, since the number of Believers in *Jesus Christ* was encreas'd. And for this it was, that this City was more recommendable then for any thing else. And indeed the Voice of the Apostles had found-ed fourth in this City, and their Preaching had been very successful in it. Not only *Tabitha*, but several others had submitted themselves to the Discipline of the Son of God, and had embrac'd him as their Saviour and their Redeemer, and that, had given this City a Reputation which it never had before. For we are not to value the most famous Cities in the world by their Temporal Advantages only. Their Greater Dignity proceeds from the Faith and Virtue of those that reside within 'em. This is that which causes their Principal Lustre, and their Principal Grandeur. Let us lay no more then of those other Priviledges of *Joppa*; this alone is that which strikes me most, that it was the Residence of
Tabitha;

Tabitha; of that *Tabitha*, who as the Sacred History says, *was the Disciple of the Lord, and full of Good Works, and the Alms-deeds which she did.*

What an Admirable Portraiture is this, my Beloved, and how Lovely ! In three words St. Luke gives us here the greatest of all the Ideas of this most Happy Woman. He characterizes her at first by her Faith and Belief in the Son of God. *There lived at Joppa, says he, a certain Disciple named Tabitha.* This Title of Disciple was at the beginning particular only to the Twelve whom Jesus Christ made choice of to follow him where ever he went; as well to be Testimonies of his Miracles, and the most Considerable Events of his Life, his Death, his Resurrection and Ascension into Heaven; as to the End that afterwards they might preach 'em to all the Earth, and assert the Truth of 'em before all Men and against all Men. For which reason it is that they are call'd *Disciples* by way of Excellency.

In a little time after, this Name became a little more General, and it appears by the sixth Chapter of St. John, that it was attributed to all those who had accusom'd themselves to be hearers of the Saviour of the World. And in this sence *Joseph of Arimathea* is call'd a *Disciple of Jesus Christ* in the nineteeth of the same Gospel. But at length, as the Number of the Faithful, after the Ascension of our Lord, became so extreamly numerous, all those that believ'd in him, and who made open profession of his Name, were honour'd with the same Title. We have evident and undeniable Proofs of it, without stirring out of this Chapter, or wandering from this Story. For the preceding Verses speak of the *Disciples*, that is to say, the Faithful that were at *Damascus*, and who let down St. Paul in a Basket; and the following Verses mention the *Disciples* that were at *Joppa*, and who requested St. Peter to come and raise *Tabitha* again from the Dead. Therefore when she is call'd by the Name of Disciple, it serves to denote the Rank which she held in the Christian Church; that she was in the Number of those whom Heaven had enlightned and converted; who acknowledg'd Jesus Christ for their Master and their King; who believ'd in him as their Real Messiah, promis'd by the Oracles of the Prophets; who ador'd him as their Lord and Redeemer, and who for that reason were departed from the Synagogue, to devote themselves entirely to him, and to consecrate themselves to his Service. Thus this was done to set her forth by
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a noble Portraiture, by a Portraiture that represents her to us illuminated by God, and savour'd with the Knowledge of his most In-fable Mysteries; chosen and selected from those Prophane Persons that rejected the Lord, to pay him Homage, and by that means to repair the continual outrages done to him; Honour'd by consequence with one of the most singular Graces of Divine Mercy. I shall however, presume to say, there was something more in *Tabitha*. For according to the manner that *St. Luke* expresses himself, it seems that she was not only the Disciple of Jesus Christ, but so that she made good that Glorious Title by a Belief that had nothing of Common in it. *There lived at Joppa*, says the Evangelist, *a certain Disciple*; that is to say, a Disciple that was pierc'd with a Love for the Son of God, and a Zeal for his Interests, beyond all others; who distinguish'd her self by an inviolable Devotion to him, and who was always ready to receive his Precepts, and always diligent to make solid and new progresses in his Doctrine. This enhanc'd the Excellency of her Faith; and next, so much the more deservedly, because the Age wherein *Dorcas* liv'd was an Age wherein the Fury of the Enemies of Jesus Christ most violently exerted it self. 'Tis a great thing without doubt to believe in him; but a greater to have Sincere Belief in him, and which never abates nor slackens; but without Contradiction, 'tis still a Greater to preserve the Zeal and Courage of that Faith, in the midst of the most sad Calamities and most Cruel Temptations that frequently assail it, and which require a Constancy more then ordinary to triumph over 'em. For in regard it is the Time of its Trial, is it not also a proof of its Courage and Merit, when far from succumbing, it remains steady and immoveable, and proves at length most happily Victorious.

Having thus painted forth *Tabitha* to us by her Faith, *St. Luke* represents her to us by her Sanctity, *She was*, adds he, *full of the Good Works and Alms-deeds which she did*. Under these Expressions he comprehends whatsoever she did in order to accomplish the Duties of her calling: The Obedience which she paid to the Commands of Jesus Christ; and the Integrity of Life wherewith she accompanied the Profession of the Truth. When Faith is lively and sincere, it is still attended with the Goodness of our Works. For as it does not only barely embrace the Mysteries which the Gospel reveals to us, but submits us also to the Holiness of its Precepts, that we may be real Disciples of the Lord, we are beholding to the Blessed

Quality for the Purity of our Motions, and the Wisdom of our Actions. And in a Word, Faith in Jesus Christ obliges us, not only to believe well, but to do well. It gives us up to this Divine Saviour; but in giving us to him, it subjects our Minds and our Hearts altogether to him; our Minds to acquiesce in his Precepts, and our Hearts to be conformable to his Laws: And it is by this double and free Servitude that it makes a true Christian, and a true Believer. *Tabitha* rightly apprehended him. Convinced of the Truth of the Mysteries of the Gospel, she saw the Engagements into which she had entred, and faithful to her duty, she resolv'd to be conformable to 'em, to shew the solidity and sincerity of her Conversion. *She was*, says the Sacred Historian also, *full of Good Works and the Alms-deeds which she did.*

He speaks of her Alms, to particularize some of her Good Works; and by that, I make no question but he means all the succour that Charity requires we should afford our Brethren, when they are in any Necessity. For Charity is not barely what we may be able to give 'em out of our Revenues and Estates to supply their Pressing Wants, but all that we can do to ease 'em in their different Miseries, and to comfort 'em therein. The giving of Alms, 'tis true, consists in not refusing the Poor some part of our Wealth and Plenty, in Cloathing 'em when they are Naked, and Feeding 'em when they are Hungry; but it consists as well in visiting 'em when they labour under Affliction, and in sharing with 'em in their Pains and their Miseries. And in all this did *Tabitha* employ her self, as being one of those things which God required from her Piety. And indeed who can be ignorant that the Laws of Charity are one of the most considerable parts of Religion, and one of the most principal ends of it? *The end of the Commandment*, says *St. Paul*, *is Charity*. And thence it comes to pass, that she so highly concerns her self in the Interests of the Needy; and that to render us sensible thereof, she omits nothing that is capable to move the Bowels of our Mercy and Compassion for 'em. Would you have Express Exhortations? She addresses to ye in these words; *Admonish*, says the Apostle to *Timothy*, *those that are rich in this world, to do good, to be rich in good works, to be ready to distribute, and to be communicative*. Would you have absolute Promises of Reward in this World? *He*, says *Solomon*, *who has pity upon the Miserable, lends to the Eternal, and he will restore him the benefit he has done*. Would you have the Glorious Hopes of Remunera-
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in Heaven? The Righteous Man, says *David*, gives Alms and lends. He has scattered abroad, he has given to him that is in want, his Justice remains to perpetuity. And does not St. Paul tell us, that by this means we lay up a Treasure of a Good Foundation against the time to come, to the end we may receive Life Eternal? Such are the Cares of Religion to frame our Hearts to Commiseration, and which are always effectual to true Believers. For what more ready Protectors can the Poor have, or where can they meet with Souls more tender? Like the Samaritan in the Gospel, the Wounds of their Brethren are always objects that pierce their Hearts, and stir up their Pity at once. Not a Compassion that only displays itself in Moanes and Lamentations, and some few Tears, but more actively employs all its Motions in search of a Remedy, and for the Application of Charitable Relief. How noble a thing it is to be in this manner the support of the Needy, and the Consolation of the Miserable. Humanity is always one of the most evident marks of the goodness of the Heart: As cruelty is one of the most wicked, and most unworthy, yet however one of the most assured signs of the perverseness of the Soul. I desire nothing more but the one to conceive nothing but what is low and despicable of a Man, nothing more but the other to conceive nothing but what is Great and Generous. For our Grandeur, our real Grandeur, consists not in remaining impenetrable to all the Assaults of Pity, or in shunning 'em for fear of being smitten by 'em: Rather it consists in receiving 'em without being shaken by 'em, and in receiving 'em so, as cheerfully to expend our selves, and to be ready with our pains and purses, to alleviate the bitter Pangs of Affliction. The miseries of our Neighbours are those Strokes I speake of, which frequently light upon our selves, and to which we should be so far from refusing our assistance, that it always ought to be a part of our Christian Generosity to shew our selves deeply touch'd with 'em, to the end we may be ready to pour the Balm of our assistance into the Painful Wounds. And when we do that, what is there which we can do more acceptable to God? For which reason he says himself, *I will have Mercy and not Sacrifice. Forasmuch as you have done it to one of these little ones, you have done it to me.* 'Twas no wonder then *Tabitha* was so charitable as she was. After all that we have said, could she be negligent in a Duty so becoming her Piety, and which so many motives and reasons render'd so Sacred and Religious?

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But let us observe I beseech ye, that *St. Luke* does not only say, *she did good works and gave Alms*, but that *she was full of 'em*. Which denotes the abundance if I may so term it, of her Sanctity and Charity. Of her Sanctity; for that signifies that she was endu'd with a General Piety, which embrac'd all the Parts of Regeneration, which extended it self to all the Vertues and which every day heap'd good works upon good works, insomuch that she was full of them. Of her Charity: For that denotes, that it was so vast and so extend'd, that she was become as it were a publick Fountain, from whence all the World might draw supplies in their necessities, and wherein they found their Consolation and their Joy, which had made in her, such a wealthy magazine of Almes and Acts of Mercy, that they could hardly be number'd. Thus it is my Beloved, that we ought to acquit our selves of our Duties toward God and Men. Religion cannot brook those People, who have only some particular Vertues, and who by consequence, if they can flatter themselves with having done some good works, are able however to shew but a very short and limited accompt. And had she not good reason so to do? For who questions but that we ought to be faithful observers of all the Laws of the Gospel, which being all alike ordain'd by God, lay still the same obligation upon us; and therefore we are engag'd to Honour all with a Holy Obedience, and by that means to make our selves Rich and abounding in Good Works. *Whatever things are true, says St. Paul, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lowly, whatever things are of good report; if there be any Vertue, if there be any praise, think on these things.*

He makes this long Enumeration, because that only this can perfect the fulness of Christian Justice. If we stop at any one of these things in particular, there will be always a Vacuum in our Performance. But the Vertues of a Believer never go singly by themselves. They love to go in company. So that it ought to be one of our greatest cares to unite 'em together, and to preserve 'em in that Union: For 'tis only then, that they fill us: 'Tis only then that they rammasse within us that Blessed Treasure which Jesus Christ decrees we should lay up in Heaven, and that we should thereby become capable of performing our several duties. The same thing is to be said of Charity. The Plenitude of it consists in answering all manner of necessities, and not omitting

omitting any one, without applying to it Balsam and refreshment. And who can be ignorant, that this is one of our most Indispensable engagements. Considering the various afflictions which our Brethren may labour under, Evangelic Charity never prefers any one before another; I mean it never runs to succour the one, while it leaves the other languishing and in misery. It behoves us to have a Heart equally bent to do good to all, to distribute without exception, and uniform in the comfort it affords. The Lord, says the Apostle to the *Thessalonians*, *make you to encrease and abound in love one towards another, and towards all men, even as we do towards you.*

This is his wish for the Ancient Believers, by which it manifestly appears, that he was for no Limitation in the Act of Charity. *Who is afflicted*, says he in another place, to shew the Universality of his own Charity, *who is afflicted, but I am also afflicted; and who is scandaliz'd, but I am also burn'd?* Such a one was our *Tabitba*. How glorious was her life by this means! How necessary was she to the Church. However God took her away. And it came to pass in those days that she was sick and dy'd.

This is the Tribute we all owe to Death. Great and Small, Young and Old, Believers and Prophane, Just and Unjust, we must all Dye. Diseases seize us; Diseases that are the Vancurriers of this last and general Enemy of Mankind, and which preceding him in this manner, give us notice not only that we are Mortal, but that Death is coming himself in all hast, and that the ways are open for him to approach us, and lay us up at length in the Dust of his Tombs. But considering the fatal necessity wherein we are all without exception, of Groaning under the weight of Pains, and of dying after we have thus groan'd, observe I beseech ye, the vast difference between the ways that men take to prepare themselves for death. Some, and those are the Prophane, throw themselves into Debauchery. *Let us eat and drink*, say they, *for to morrow we shall dye.* Of a Principle of Mortification, if they ever had any, through an unconceivable overturning of the Mind, they make a Principle of Libertinism, and dreadfully abandon themselves to all manner of Libertinism. Others, and those are the wise Worldlings, fill themselves with vain Ideas of a Chimerical Immortality, and seek to eternise themselves, in despite of Death, by sumptuous structures, and Inheritances that carry
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their Names, as if they were the only Consolation which they minded at the hour of Death. In the mean time, how sadly and how miserably are these men prepar'd for Death. But what will be the effect of all this, as well for the one as the other, but a deplorable end. When the conclusion of their days is to be attended only with an Eternity of Pains and Torments. The case is not the same with true Believers: They know they are to dye as well as other men, and this Truth, which is always present in their Memories, is to them, a perpetual Lesson of Alms and Good Works. They make not of it a Motive to Corruptness of Manners, nor an incitement to pride and vain glory. Better instructed, they suffer the Idea of Death to have a general influence over the whole course of their Lives, that so it may sanctifie all their Actions, and all the Minutes of their Mortal Being. How good a thing it is to know the true manner of preparing our selves for Death! There is no other, my Dear Brethren, but that which Piety and Charity furnish us withal, *Let me dye*, said the false Prophet Balaam himself, *Let me dye the death of the Just, and let my end be like theirs.* The death of the Just, in a word, is always preceded by a Good Life, by a Life Blessed both by God and Men; by a Life altogether Holy, altogether Regenerate, by a Life altogether laden with the Fruits, the Tender Fruits of Charity. How deservedly then is it to be wish'd for? For seeing there is so much felicity in the Preliminary, what is this kind of Death? 'Tis a peaceable and quiet Death. 'Tis a Death full of Consolation and Joy. A Death accompani'd with an ineffable confidence infus'd by a deep Sentiment of the Grace and Love of God. A Death attended by all the Felicity and all the Glory which Religion promises our Hopes. You see this plain by the Example of *Tabitha*. Tho' St. Luke tells us barely, that she fell sick and died, having said before that she was a *Disciple of Christ, and full of Good Works, and the Alms Deeds which she did*; yet this sufficiently insinuates to us, that her Death was such as ought to be the Death of a Person who had liv'd so well; and who had so exactly acquitted her self of all the Duties that Charity prescrib'd her. Now having thus examin'd what the Sacred Author has told us, let us cast our Eyes upon Her whom Death has so lately ravish'd from us. This is to be the subject of an Application, where Grief is only to be express'd. This just Grief is already

ready in your Hearts, permit it in my Mouth for a while, that I may display the bitter Pangs of it. Happy if in setting those forth in their full vigour, I may be able duly to honour the Memory of the most *Serene Princess*, Mary, *Queen of England, Scotland, France and Ireland*.

The Application.

YOU must not expect, Dear Brethren, that in order to the making of Her Elogy, I should recall to your remembrance all the Temporal Advantages with which she was enrich'd. I could speak to ye of the Glory of Her Ancestors, of the Grandeur of her Birth, of the Majesty of Her Person, of the Happiness of those Sacred Ties that had united her to a Prince the most worthy of Her of any in the World, and of the August Throne wherein God had plac'd Her with his own Hands. But all these things are no more then a Dream to Her; and that sufficiently teaches us, that the recalling of 'em now to our Remembrance again, would be but only to give 'em too much reality. 'Tis not for an Evangelic Pulpit to set too high a Price upon 'em. Let others in another Place make Pompous Recitals of those things; I know men will be affected with 'em; but I know withal, that 'tis not what you ought to expect from me. The Princess, whom we have reason to lament; was, from Her Cradle, overspread with this same Glory of the World, and we may say withal, that never Princess supported Her Grandeur with more Majesty. But that was not the only thing that caus'd her to be distinguish'd among men. More desirous to distinguish Her self in the sight of God, 'twas to a more solid and more transcendent Glory that she aspir'd, whose Grace, according to the sincerity of Her Wishes, took care to make Her brightly Glitter in the midst of us. Would you then that we should here make a just Portraiture of Her? Let us only then consider in Her the Work of
Grace,

Grace, to the end that in praising Her Vertues, it may appear that our Praises stop not at the Creature, but that they reach to Him that form'd Her, and in forming Her seem'd to signify his Pleasure, that we should acknowledge in Her, what his Paternal and Tender Love is able to do, when he vouchsafes to shewre upon us his most ineffable Gifts.

St. Luke begins *Tabitha's* Elogy with the greatness of her Faith; 'tis after the same manner that we must begin the Encomium of the Queen whom we bewail. She was born in the Bosom of a Church, where in the first place She learnt to become a Disciple of Jesus Christ; and as She was such, to prefer that Precious Advantage before all others the World could offer to Her. What Sage Instructions were there which She wanted for that purpose? and what wholesome Benefit did She not make of 'em? This Good Seed fell neither into Barren Ground nor among Thorns; but it was Her Heart, the Good Ground, that I may make use of our Saviours words, that receiv'd it, and where it took such a deep and lively Root, that the most violent of Temptations could never choak it. In the worst of Times how was She put to it to preserve Her self a steady and faithful Servant to her Divine Master? Enemies so much the more formidable, because Her nearest Relations attack'd Her every hour, to put Her out of conceit with his Service: All that a Refin'd Seducement, all that a Paternal Tenderness sometimes provok'd, sometimes using fair means, all that flattering hopes could put in practise to shake a steady Soul; all this She must endure, She must be bound to hear, to combat and to vanquish. How hard a thing it is for Flesh and Blood to make all this Resistance! How constant and immoveable ought that Faith to be, how solid to obtain the Victory! Nevertheless our Princess seem'd to have been put upon these severe Trials, for no other reason, but only to discover the strength and fervency of Her own Vertue. Immoveably devoted to the Truth of the Gospel, She never sought for assistance either from Humane Counsell or Sovereign Authority, but only in the Arms of Jesus Christ himself, where putting up her humble requests with Tears, She implor'd that Perseverance which She receiv'd. She was heard, and how indeed could it be otherwise, when her Prayers were so just. After this She triumph'd, and this was the Victory which God was pleas'd

pleas'd to give Her, Faith, as the Price of her Tears and Sighs. However, this was not the only Mark of Her Fidelity which She gave the Son of God. I must acknowledge the Testimony to be rare, and that it is a wonderful thing to meet with a Faith like Hers, more especially in the early spring of Youth, when usually the Ideas of the World have a Greater Empire over us then those of Religion. But what will you say when you see the motions of Nature give way to those of Piety, when She was divided between two Great Interests, both prevalent over the Heart, both pulling several ways, and both opposite to each other. The Interests of a Father tenderly belov'd, of a God sincerely and truly ador'd; of a Father that gave Her Her Being: of a God to whom it behov'd Her to sacrifice all things. In listening to the one, I mean the motions of Nature, She sets before Her Eyes a Father upon the Brink of Destruction, at least fallen into Disgrace, despoil'd of all his Grandeurs, abandon'd by his own Subjects, and a Fugitive in Foreign Countries. What a Grief was This to Her, what a Vexation of Mind? In listening to the other, I mean the motions of Her Piety, She sets before Her Eyes a God dishonour'd, his Worship ready to be abolish'd, his Altars prophan'd, his Truth trampil'd under foot, his Children ruin'd, and demanding of Her the utmost of Her Zealous Endeavours to support the falling Authority of the Laws, the expiring Vertue of the Sacred Mysteries, the tottering Liberties of the Faithful, and the troubl'd Hopes of their Repose and Welfare. What a Bitterness, what a Disconsolation was this for Her Piety? Nevertheless, in this Condition, when any other but Her self would have been long considering, and perhaps would have been sway'd by Natural Affection, She remembering the saying of Jesus Christ, *He that loves his Father or his Mother better then me, is not worthy of me*; She obeys the Call of God, and taking his Interests in hand, offers to them a Victim, for the saving of which She would have offer'd up Her self some time before. What a Faith, what a Zeal for Jesus Christ, and for his Gospel was This! There needs no more; this is a sufficient Apology for her at all times.

I have already told yee, my dear Brethren, that a Real Faith is always accompany'd with Good Works. *Tabitha's* Conduct has convinc'd you of it, nor will the Conduct of the Queen convince

ye less. How happy is a Life like Hers, when in despite of all those Infirmities from which the Saints themselves are not exempt, nevertheless it is as pure and spotless as it is possible for a Life to be in this World ! But how worthy is this Life to be admird, when maugre all those Pernicious Examples that continually represent themselves before our Eyes, to flatter that Corruption, which alas ! is but too Natural to us, it still preserves it self in the exercise of Piety ! By this Character you doubtless understand already whose Life it is, of which I endeavour to give you some Idea. I shall make no scruple to tell ye, that there never was a Life more consecrated to all its Pious Duties ; yet I must also say withal, there never was a Life more expos'd to all those Temptations that endanger our Regeneration. In general it is certain, that the Condition of Great Personages is expos'd to Rocks, against which their Vertues often suffer a sad and unfortunate Shipwrack. But that of Kings and Princes, in particular, is sometimes fatal to 'em in this respect. Environ'd always by unworthy Sycophants ; how do they seek to lull 'em with the Pleasures of Ease and Effeminacy ! What Iniquities do they not make smooth and plausible for 'em to commit ! And what an Indifferency do they not infuse into 'em for the Laws of God ! These are dangers which our Princess was to take care how She escap'd. And who but would have thought Her in great jeopardy ? But no ; She was ne're a jot the less steadfast in Her Obedience to God, nor the less severe in the performance of Her Obligations, nor less convinc'd of their Importance, nor the less zealous to fulfil 'em. Given up solely to Religion, how carefully did She always execute the Divine Maxims of it ! How carefully did She execute the Sacred Rigors which it enjoyn'd ! How scrupulous in avoiding whatever might never so little wound Her Conscience ? You have seen her often at Church ; and who in all Her publick Acts of Piety ever gave greater marks of Her Education ? You have seen Her often attentive to the Servants of God ; and who did ever give more respect to their words ? You have seen her often in other Conditions ; and who did ever more truly make good the Sacred Character of a Christian and Faithful Believer ? Let us go a little further, and enter into Her Retirements, there you should frequently find Her with Her Eyes fix'd upon the Word of God, and meditating upon the

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Myſteries of our Salvation. There you ſhould often find Her humbling Her ſelf at the Feet of Jeſus Chriſt, and paying him his juſt Adorations. There you might ſee Her weeping by Her ſelf and imploring that Pardon, without which She never promis'd Her ſelf, nor permitted Her ſelf the enjoyment of any Comfort. There you might find Her making Prayer Her ſweeteſt and moſt conſtant Employment, praying for Her Huſband ſurrounded with the Dangers of War, and drawing down upon him that Cœleſtial Protection, which has hitherto preſerv'd him among us; praying for our Common Interests, and by the fervency of Her Vows putting a ſtop to Divine Juſtice that has been ſmiting us for ſo long a time; and turning from us the moſt ſevere and Terrible Judgments of Heaven; praying for the Church, inceſſantly imploring an end of Her Miſeries and Calamities.

My Beloved, What greater Good Works then theſe? And what will you ſay, if I ſhould here obſerve how firmly ſhe thought her ſelf engag'd to labour not only her own particular, but the Salvation of others? You may know it, you that by your employments were deſign'd to her immediate ſervice have been ſo often corrected by Her; when over zealous for Her and ſo negligent of God, ſhe would not admit of your ſedulities, but when they were ſanctifi'd by Prayer. *It behoves ye in the firſt place to ſerve God*, ſaid ſhe to ye, *that's your firſt Duty; I will have none of your Attendance, but upon that Condition.* What a wonderful Piety was this; my Beloved, in Her, who from the Throne it ſelf Preach'd thus to every one the Glory of God, and who underſtood ſo well to pay him that Homage which is due to him? How happily does it appear by this, how little the luſtre of her Crown dazzl'd her? Moreover, was it ever known, that any Princeſs quitted the Sovereign Empire with leſs trouble? When there was a neceſſity for Her to take the Reins of Government immediately into Her Hands, you would have ſaid the Scepter was never made for any other but her ſelf; What an Affiduity in Council! What Equity in Her Sentences! What an insight into the moſt difficult Affaires? What Wiſdom in Her Reſolutions! What diligence in the execution of Her deſigns! What Grandeur of Soul in times of Trouble! What a conſtancy

cy in putting a stop to pernicious Consequences! What Prudence to apply the Remedies! But when She was again to surrender the same Reins of Government, and to resign 'em into the Hands of a King, whom Her Esteem, rather than Her Tenderness represents to Her Judgment, as solely deserving the Supreme Command; when it behoves Her to confine Her self to less illustrious Labours, and less Toylsom, to leave his Majesty a New Harvest of Honour in the Conduct of his Kingdoms, always Gentle, always Just and always Great, would you think 'twas this same Queen that regulated the Fate of Her People, and gave 'em Laws? 'Tis the same however, who ascends the Throne when She is to sacrifice Her self to the publick welfare, and descends again, that She may with more ease and leisure retire Her self under the sight of God, to return him Thanks for his Inestimable Favors, and without Molestation addist Her self wholly to Piety. Vain Honours of this World and Transitory Pomp, You were not the desire of her Heart. That Heart, that Great Heart of Hers was only made for God. Leave it wholly to God. Speedily, very speedily He is to be it's only Portion, only Blessing.

When St. *Luke* speaks of *Tabitha's* Good Works, he forgets not her Alms: shall we then forget the Queen's Alms deeds? No Brethren, No I must confess that Her Alms were like the Sanctuary, and that Her Charity always cover'd with an impenetrable Vail, was that which She most of all endeavour'd to conceal from our Eyes. But now let us rend this Vail, and without fearing to wound that respect which while She liv'd, we ow'd to the secrecie of Her Compassion, let us now reveal Her Bounty and Her Beneficencies. Not but that this prudent Mystery is of it self most worthy of our Attention. Who are there that avoid after this manner, the praises that are justly due to 'em? We love 'em, and we seek 'em also; and if Good Actions had not their Applauses attending 'em, is it not too true, that often we should dispence with 'em? However 'tis the property of true Piety to satisfie the Testimony of God, and having so done, to be little covetous of the Testimony of Men. *When thou givest thy Alms,* says Jesus Christ, *let not thy left hand know what thy right hand does.* This is the Rule which is always to be follow'd, and which for so long time has conceal'd these Works of Piety, which so well deserv'd to be better

better known to us, to serve in this obdurate Age, as a Pattern for all Christians. But at length they have quitted the shades of sacred Darkness that benighted 'em. Are ye not astonish'd at it, Brethren? For it is not the Custom of Great Personages to trouble their Repose with being concern'd for the Misfortunes of other men: Bur'd for the most part in their Prosperity, they seldom think of any thing else but their own Pleasures, as if they had nothing to do with the rest of Human Kind. This is well known; but it is known as well, that this is a Rock from which God guarded the Subject of our Discourse. 'Tis true, that Her desires were not fully satisfi'd in this particular. The more She did, the more She desir'd to do. The Charity of others excited a Holy imitation in Her Heart; Her Heart that was always Melting and Beneficent. In the mean time, what did not Her own Charity perform? Who has not been sensible of the lively Emotions of it? Cast your Eyes only upon the Mothers in distress, upon the Disconsolate Widows, upon the Forsaken Orphans, upon the Languishing Virgins, upon the Scatter'd and Fugitive Believers; every thing proclaims Her Compassion, and that Royal Bounty which so many times has dry'd up their Tears, calm'd their Disquiets, and supply'd their necessities. Would ye have other Proofs? You have in these Churches those that are beholding to Her, as to the King, for their Resettlement: There a whole People are supported by Her Relief: There Churches are rais'd, Ministers maintain'd, and Children instructed by their Care. But not to go so far, let us only cast our Eyes about Her Throne, and we shall see what a True Christian Charity is able to do: A Charity, which being always fervent, sympathizes with the most sensible Sorrows, and partakes of the most Cruel Pains: A Charity, that with a Judicious Discernment, dispenses and communicates it self according to the Exigencies that offer themselves. A Charity, which neither humourous nor fickle, glides along always like another *Pandarus*, and every way disperses without ceasing, without partiality, Her pleasant and comfortable Waters.

Such was the Queen, until that Fatal Instant when like *Tabitha*, She fell sick and died. What further do ye hope for now, dear Brethren, what further do you hope for now in be-

half of a Princess that was so faithful a *Disciple* of Jesus Christ, so full of Alms and Good Works? Hope for all that you ought and may expect from a most solid Piety. 'Tis in this that Her Faith triumphs. 'Tis here that She begins to reap the Fruits, the saving Fruits of Her Justice. If less resign'd to God then She was, She had then consider'd all that She was going to lose of Grandeur and Honour, no doubt but those Objects had begotten in Her Heart more doleful and tormenting Lamentations. If less prepar'd for Death She had felt the Approaches of it, no question but that being seiz'd with horror Her end had been deplorable. But there was nothing of this. Altogether submissive to the Sovereign Orders of God, altogether prepar'd to die, She neither moans nor is afraid of any thing. Contented to obey the Eternal Decree that had decreed and appointed the Hour of Her Death, She takes no further care then only to end her days in the Arms of Piety. Then it was, that fill'd with new courage, She employs Her last Accents and the last Gasps of Her expiring Breath to comfort a Prince to whom God had united Her, and from whom it was his pleasure then to separate her. Then it was, that enliven'd with new Charity, She pardon'd the Injuries had been done Her; and thought of nothing but the Exercise of Her Mercy. Then it was, that comforted by Her Faith in Jesus Christ, She sought in the Merits of his Coelestial Blood the justification of Saints, and that she receiv'd the last Seal of Her Reconciliation with God. Then it was, that supported by Her Good Works and by Her Alms, She felt her Soul in peace and tranquility, and that she at last surrender'd Her Spirit into the Hands of Her Redeemer, in assured hopes of Blessed Immortality.

External Providence of God, *what a Life, what a Glorious Life hast thou ravish'd from us!* Could not the Cries of the Faithful reach thee? The Moans of thy Oppressed Gospel could they not move thee? So many Souls, who from the Bottom of their Grief and Misery sent up their Prayers and Sighs to thy Throne, could they not be heard? So many Works of Charity which thou sawst, which thou approv'dst, could not they prolong the days of this Charitable Queen? What will become of thy Children whom She Cloathed, whom She Comforted? What will become

become of thy Church it self of which She was so firm a Support, and whose Interests were so dear to Her. But what do I do, my dear Brethren, what mean these Murmures? Let us forbear 'em, my dear Brethren, and water with our Tears once more a Tomb, where we may say our Hearts are buried with the Ashes which it encloses. Let us cease Murmures, and adore the secret Depth of Gods Judgments, submitting our selves thereto, how harsh and bitter soever they are. Let us cease our Murmures, and acknowledge the hainousness of our Transgressions, and consequently the Justice of his Vengeance wherewith he hath smitten us. Let us cease our Murmures, and listen to what this August Princess so lately put us in mind of, to be careful of attaining to that Glory which She now enjoys. For tho She be dead, She speaks still like *Abel*, and we may add, that She never spoke better, tho She always spoke well. I am, said She to us, 'tis Her Voice, be silent, I am within this Sacred Mansion, deliver'd from all your Pains, and all your Languishings, infinitely more happy then I was in the World. 'Tis true, I am stript of my *Royal Purple*, but I am now cloth'd with the perfect Justice of my Saviour. 'Tis true, that I no longer wear that Terrestrial Crown which made me the Object of your Profound Respects, but in lieu of that perishable Crown, I am now enrich'd with an *Eternal Diadem*. 'Tis true, that I have quitted my Throne, but I am seated upon the Throne of the Lamb, where I shall Reign with him from Age to Age. Weep then no longer for me, nor over me, for I am entred into the Joy of my Lord. Were I still with you, you would still receive my Gifts and my Alms; but I have left another Self behind me, who will be no less charitable then I was. Pray, pray for him, that God may preserve him among ye, and that in preserving him, you may abide in peace under the shadow of his Protection. This is the last care that my Tenderness requires from ye. In the mean time, Mortals, Poor Mortals, comfort your selves for my loss, and let my Example teach ye what a vain Thing the World is, and the desire of it. *It passes away*, and you ought not to put your Confidence in it. Depend only upon your Alms and Good Works, and next to that, upon the Mercy of God, and the Death of his Son. These are the Paths that I have trac'd out for ye;
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walk in 'em and you will be happy as I am, and with me. Let us follow 'em then, my Brethren, and by that Imitation let us make a *Perpetual Elegy of her Life and Vertues*. This is Her Last Precept deliver'd to us, like Her last Will and Testament, or rather as Her Last Alms. Let us not forget 'em: 'Tis generally said, the Words of Dying Persons are Sacred, how much more the words of the Dead, who carri'd such a Character along with 'em to Heaven. Let the Words of our Blessed Deceas'd be always in our Memories. 'Tis from Her Tomb, 'tis from Heaven She tells us, *That all Flesh is Grass, and the Glory of it like the Flower of the Field*. 'Tis from Her Tomb, 'tis from Heaven She Cries to us, *Happy are the Dead that die in the Lord; they rest from their Labours and their Works follow 'em*.

Gracious God, grave thou thy self in our hearts these Great Sayings. They are worthy of Her, who is now reduc'd to Dust, and whom thou hast receiv'd into thy Rest. Grant that we may benefit by 'em to our Salvation, and that in so doing we may engage thee to afford Long Life to our Prince, who still remains among us, a long and prosperous Life. Comfort him also for the Death of Her whom we have lost, and teach us to live Holily like Her, to the end we may die like Her, and at length enjoy with Her, thy Glory and Felicity in Heaven. Amen.

FINIS